P C /134 cont./

276 by the "Ministerio de Trabajo, Higiene y Prevesion Social."
C This prohibition was extended by Decree No. 578 of 1941 by the
656 same ministry, according to which an exact list of the existing coca plants of the country was demanded and their destruction ordered, /135/ with a simultaneous prohibition against new plantings (Duque, 1945, pp. 445 f.). Of course this prohibition against coca planting cannot be strictly supervised and enforced in all the remote parts of the country.

P The argument for the use of coca has remained the same
276 from the time of the Conquista to this day: it is supposed to
461 drive away hunger and to give strength. "Without coca one cannot work," I was told over and over again when I asked the Paez the reason for chewing coca. And, as a matter of fact, one sees the Paez chewing it on the long trips to market and during every physical task; but only at work, when one needs strength, and not during festivals and celebrations or on festive days. (The shamans are an exception, see below.)

P The bitter tasting coca is chewed by both sexes, and the
276 boys begin at 12-14 years of age, when they also begin helping
P their father with the work in the fields. The girls generally begin
[887] somewhat later, and in old age both sexes chew quite heavily and more frequently than is normal in younger years. The men take coca three times a day as a normal dose, and each dose lasts about two to three hours. Nothing is eaten all day after taking the first meal early in the morning before work; the second one
P is not eaten until after they return home from the fields in the
• [272] late afternoon. During the pauses for coca, unfermented sugarcane juice (nyũsayumfl) is drunk, everyone carrying a calabash with one to two liters of it with him.

P The coca shrub, about 80 to 200 centimeters high, is
276 striking even at a distance because of its fresh, light green,
249 lancet-shaped leaves, which have two slightly curved longitudinal
[137] lines on the underside. Among the Paez of Calderas almost every family has its coca shrubs, the leaves of which, after plant-
P ing, are harvested from the first year for about 20 years. Anyone
[431] who does not own coca shrubs himself trades for the leaves in

/140 cont./

231/439 Since the only purpose of keeping horses among the Paez is to have as large a number as possible, it is understandable that they place importance above all on the possession of mares. The birth of a filly is therefore a great joy and everyone would be happy to trade a grown stallion for a filly, "because it again gives foals." Unfortunately this exchange takes place only all too rarely, because the colonists are not interested in the degenerate horses of the Calderun. It is different with cows (kulá; steer = tolό, heifer = novflya). Here the /141/ Calderun breed (black mottled "Holstein" and brown cattle) is healthier and usually also stronger than the cattle of the colonists. Moreover, on account of the somewhat cooler climate, their bodies are almost completely free of ticks and vermin, in contrast to the cows belonging to the inhabitants of lower altitudes, normally 231 crawling with larvae and maggots. Unlike horse meat, beef is [262] eaten, but milk is never drunk, "since the Calderun never have ●[272] the cows milked." The breeding goal here, too, is the greatest possible number. Thus it would never happen that a cow or calf would be slaughtered. I could not learn of any preference for a particular color, for example, black-white or brown-white, or uniformly all black or white or brown. All are liked equally well [431] by the Paez, since only the number is important. There is no special attachment between a person and his livestock, for no one gives away livestock, either as a birthday, christening, or [552] wedding present. Special names or designations for livestock or pet names are not used.

233/422/231 About half the total number of Calderun cattle and horses graze on the pastures of community land. This means about 40 horses and 60 cattle. The figure shows that only a small number of Calderun families own a cow or a horse. The proportion [554] becomes even less favorable when one learns that there are three rich families who own about ten to 20 head of cattle and horses each. The other half of the large stock, as well as sheep, pigs, and small stock, remain near the houses and seek their fodder there. [241] They may also forage in the uncultivated fields of neighbors; they are prevented by the fences from breaking into the cultivated fields.

/349 cont./

252 consumption of griddlecakes is low in most of the parcialidades,
262 but in Mosoco it is almost daily. These natives take their coffee
[272] and milk with griddlecakes, which are good substitutes for bread.

The "envueltos" or cakes are made when there are roasting ears. Shelled, ground, and unsifted, the small masses extend along the husks of the same ear, removed carefully by cutting
[263] off with a knife the thicker part of the ear. No condiment of any kind is put in because the roasting ear in itself has "good flavor." The envueltos, once cooked, are eaten with sancocho /a stew/. They say that it is a "very tasty" dish. Ordinarily, when they make envueltos they kill a pig or chickens and invite relatives to eat them. The eating of envueltos is implicitly associated with the start of the maize harvest, in which the local curer plays a part.

"Sango" is based on finely ground and unsifted maize flour, which is put in the pot when the frijoles are sufficiently cooked. They make sure that the soup does not thicken too much. They also add to this dish chopped cabbage, onions, or coriander for "flavor."

Frijoles are very necessary, very tasty, and the most common food; /350/ mote without frijoles is not tasty; frijoles have flavor and the 'cacha' are the tastiest, and especially green, the (tender) little things are eaten with the shell," says an informant from Calderas.

Frijoles are eaten in sancocho. When the frijoles are cooked sufficiently, one adds plantains peeled and in pieces, arracacha peeled, washed, and cut up, manioc prepared like the arracacha, chopped onions, and saffron. Meat or lard is added if they have any. This dish is said to be "tasty." Frijoles are also eaten mixed with mejicano /squash, Cucurbita pepo/. The beans are boiled first, and when they are thought to be sufficiently cooked the finely chopped mejicano is added and, much later, ground maize. When all this is cooked, they eat it without salt, saying that it is as tasty as the rice with milk of the "whites." They also eat mejicano with well-cooked mote and frijoles, and it is very tasty if cows' feet are added to it.

/351 cont./

273 The maize is ground, and they cook the flour with plenty of water; this liquid is removed and put in a trough to ferment [272] for several days, adding panela to it. It is said that this chicha is tastier than guarapo, but that it does not inebriate and does not work satisfactorily; it serves only to quench thirst, like the "cola" (carbonated drink) of the "whites."

262 Peaches and apples are eaten in the regions where they are produced, and oranges as well, but in general the consumption of fruit is very low.

252 262 Guinea pigs are eaten when the family wants meat. They kill them by breaking their necks; then they wet them with cold water and put them in the embers of the fire in order to loosen the hide and skin them; they are washed, the entrails are removed, they are washed again, and then they are cooked in the pot of sancocho, mote, "sango," or maize-ball soup; some people eat the entrails, while others do not. The guinea pig is regarded as "tasty."

With chicken special attention is shown to favorite friends and to compadres, and mingas are held. At the fiesta of San Juan in Calderas, it is customary to eat chicken. After being plucked, the entrails are removed, it is washed, and it is cooked in the pot of sancocho or mote. The natives regard the leg as the best piece, and for this reason this is what they present to the elders (compadres, fathers, eldest sons); to the others they give a piece of breast or any other part. The head goes to the owner. The washed and cooked entrails are also distributed among all present. Turkeys and ducks are prepared and consumed in the same manner.

From the pig some organs are eaten roasted: pancreas, kidneys, intestines, and the meat of the backbone; the bacon 262 is kept to flavor food; the rest is eaten boiled. When a pig is killed out of the mere desire to use the meat, portions are distributed to the "elders" of the family (fathers-in-law, fathers, etc.), and the same thing is done when cattle is slaughtered. [237] From them they use the meat, the hide, and the horns for making [534] whistles which are blown when a house is being built in the [342] [234]

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of manioc, arracacha, potatoes, beans, sweet maize, and pieces of meat. Meat is sometimes roasted. Maize, the staple, is made into tortillas or soup, or is roasted on the ear. Coffee, much of which is consumed, is roasted in a pottery vessel, ground, and made into an infusion sweetened with coarse sugar.

Kitchen utensils include pottery ollas and vessels, and a footless elliptical stone metate with a central concavity, which lies directly on the floor or is supported on sticks driven in the soil. Meat is kept smoked over the fireplace, and other food is stored on shelves of cane woven into the roof sticks or in hanging hemp bags or gourds. Each gourd has a broad half-gourd suspended above it, open side down, so that a rat descending from above slides off the gourd onto the floor.

The first daily meal is taken at daybreak and consists of "mute." There is no noonday meal, but the evening repast resembles breakfast. Between meals, the Indians chew coca two or three times to sustain their strength and allay hunger. For refreshment and stimulation, they drink guarapo, carrying it to work in gourds.

They cultivate pepper (ají) for a condiment, but purchase salt in the weekly market. The latter is so scarce that instead of mixing it with food they pass a lump around, each person licking it. Before the Conquest, three salt deposits were exploited in this territory, the most important being that near the modern municipality of Belalcázar or Páez. Here the local chief had the salt water boiled down to obtain blocks of salt, which he traded with other tribes for diverse products, or with which he bought help in his wars against the neighboring *Pijao*. Sometimes he permitted other *Páez* to exploit the deposit. Near the present-day Indian center of Ricaurte on the Ullucos River is another salt works that was much used in ancient times, but today is abandoned. Another source of salt was at Huila, where, during the Conquest, the Indians ambushed the Spaniards who sought it, and killed their horses.

HOUSES AND VILLAGES

Each *Páez* and *Moguex* family has its own house, located on a point or flat place in the mountains some distance from its neighbors. The aboriginal house seems to have been rectangular, which still is the only form. It was so lightly constructed of cane and sticks with thatched roof that the Spanish soldiers during the foundation of San Vicente de Páez "carried some Indian houses to their barracks because they were small and suited to it" (Aguado, 1931, vol. 3, book 16, ch. 9). Some distance from the dwelling, they always built a small woman's house. Under Spanish influence, some houses were divided into rooms, and built more solidly of "bahareque" construction, i. e., walls consisting of two faces of sticks with mud and rocks between (pl. 185).